

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

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WILLIAM A. DREW, Editor.

POLEMICAL.

From the Trumpet and Universalist Magazine of May 22.
REPLY TO DR. ELY.

REV. AND DEAR SIR:—Your Letter in reply to my inquiries came to me in the columns of the "Philadelphian," by due course of mail. For your kind attention to my epistle, be assured that I feel truly grateful. I am happy, Dr. that you do not follow the example of too many New England divines, who are deaf to all inquiries in regard to their opinions, and regardless of all arguments which Universalists propose to them. Whether you think Universalism true or false I do most solemnly assure you that we undoubtedly believe that doctrine; and we have not been a minute strengthened in our opinions by the reluctance which we have every where seen in our opponents, with one or two exceptions only, to meet us in the examination of the subject, an attend to the matters which we would kindly propose. And it is a fact, Dr. notwithstanding the high and dangerous ground which we conceive you have taken in your religious and political views, and notwithstanding the warm battle you have waged against us, you now stand higher, as a man of sincerity, in the estimation of the liberal public, than many Doctors of Divinity of your own ranks.

My object in addressing the inquiries to you to which you have kindly replied, was to ascertain what sentiments the orthodox of the United States at present entertain. This has been a somewhat difficult thing. With the hard and rigid features of original iron-faceted Calvinism, we were well acquainted; but the rapid changes which the warm zeal of the moderns has produced, have followed one another in such quick succession, that it has been difficult, at any one time, to describe with exactness the looks of the old idol. Her devotees have seen the multitude start back with affright when they have beheld the picture of what she was in her "first estate;" and they have always endeavored to keep her molli-fied, that she might continually, as occasion required, receive a new form in the mould of public opinion. But that I may weary neither you nor my readers, I will proceed immediately to the particular subject of your letter.

My first question was, "whether you and the Presbyterians of the Southern States believe that all men may be saved, and that there is no divine decree which renders certain that a definite part of the human race will be damned." To this question I am sorry to say you have not returned a direct answer, and we are left in the dark therefore on this point. If I can understand words, Dr. Beecher has maintained that the salvation of all mankind is possible, which could not be, if by an absolute decree some were predestined to eternal death. You say, "if God saves a man, it is because he chose to save him." This is true. You again say, "election is nothing but choice; and God's election is but his holy, wise, and good purpose of mind concerning his own actions." These things may be true; but they do not answer my question. Why did you not say, the orthodox do or do not believe that the salvation of all men is possible—they do or do not believe that there is a divine decree which renders it certain that some men will be damned? In regard to reprobation you say, "it is nothing but the divine purpose, to disapprove and condemn those who shall continue finally impenitent." If I understand this, you believe that the decree of reprobation has respect, not to the conduct of the sinner, but to his condemnation as the result of that conduct; i. e. it is not the wickedness which is decreed, but the punishment of that wickedness. Is there an Arminian in the world who does not hold to reprobation in the same sense? And if this be Dr. Beecher's view of reprobation, has he not renounced the distinguishing doctrine of Calvin on this point?

The following paragraph from your letter deserves attention:—

"If as you say, Dr. Beecher has been understood by many of his hearers, in many places, 'to give up the Providence of God in controlling and governing all men and all their actions,' I must think that they were greatly wanting in a sound understanding."

From this I certainly have a right to infer you believe, that the providence of God controls and governs all men and all their actions. How is this consistent with your views of reprobation? If God controls and governs all men and all their actions, does not reprobation respect the action itself as well as the punishment of it? If there be any meaning in language, it must be so. Is there then, Dr. a harmony between the different parts of your letter?—And when you add that "all men are free agents and may be saved," what meaning shall I affix to these words? According to your doctrine man is a free agent, controlled and governed in all his actions.—What sense is there in this? I might speak of a round triangle, or a square circle with as much propriety.

In regard to infants, you think all who "die before they commit actual transgression," will be saved. "Half mankind," you say, "die in infancy; and by the salvation of infants half mankind at least will be saved." You think that these, with adult converts, and those who shall live in the Millennium will "make more than three fourths of the whole race of Adam."

This is as far as you can go—you can save three quarters. The language of scripture must be strangely altered to conform to this opinion. Paul ought to have said, "as by the offence of one judgment came upon all men unto condemnation, by the righteousness of one the free gift came upon three quarters of all men unto justification of life."—Rom. 18. "Moreover the law entered, that the offence might abound; but where sin abounded, grace did three quarters abound; that as sin hath reigned unto death, nor even so, but in the proportion of three quarters, might grace reign, by Jesus Christ our Lord."—20, 21. "As in Adam all die, even so in Christ shall three quarters be made alive." 1 Cor. xv. 22. John said, "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." He should have said, according to your theory, Dr. that three quarters of all creatures shall ascribe glory to God and the Lamb.

In regard to future punishment you think I have misrepresented Dr. Beecher. I am certain I have heard him declare, that men are not to be punished forever for the sins of this life. I am certain that I once heard him declare from the pulpit, that "the punishment of the eternal state treads upon the heels of eternal transgression." "The Bible," said he, "knows nothing about punishing men forever for the sins of this life." I inferred from this, that as the punishments of the next world were for the sins of the next world, so the sins of this world must be punished here if punished at all. You yourself, I perceive, base the doctrine of eternal pain upon the doctrine of eternal sin; and thus you give up the doctrine, so long and so zealously maintained, that every sin deserves eternal damnation.

You will not maintain, Dr. Ely, that the sentiments you receive are justly called Calvinism. They bear little affinity to the creed of the Reformer, and ought not to be baptized in his name. This is what we maintain, that the orthodoxy of the present age is not the orthodoxy of the Reformers, it is not the orthodoxy of former times; but is a new fangled scheme of orthodoxy, got up, in our opinion, to suit the taste of the age. The following was Calvin's opinion in regard to the divine decrees:—

"1. There is an eternal divine determination, which respects all beings, actions and events." Calvin's Inst. b. 1, ch. 16, & b. 3, ch. 22.

"2. The will of God is so the highest rule of righteousness, that whatsoever he willeth, even for this that he willeth it, it ought to be taken for righteous. When, therefore, it is asked, why the Lord did it, it is to be answered, because he willed it. But if thou go further in asking why he willed it, thou askest more greater and higher thing than the will of God, which cannot be found." Ibid. b. 3, ch. 23, sec. 2.

"3. Predestination we call the eternal decree of God, whereby he had determined by himself what he willed to become of every man. For all are not created to like estate, but to some eternal life, and to some eternal damnation was fore-appointed. Therefore as every man is created to the one or the other end, so we say that he is predestinated either to life or death." Ibid. b. 3, ch. 21, sec. 5.

There is an election of nations to privileges, and of individuals to an interest in Christ, unto salvation." Ibid. b. 3, ch. 21 & 22 *passim*.

"4. The decree of election consists, in the Father's giving to the Son, Christ Jesus, a definite number of our fallen race, to be atoned for by his blood, sanctified through the purchased influences of the Spirit, and thus chosen in him to eternal life." Ibid. b. 3, ch. 24, sec. 5, 6.

"5. That therefore which the scripture clearly sheweth, we say, that God by eternal and unchangeable counsel hath once appointed whom in time to come he would take to salvation, and on the other side whom he would condemn to destruction. This counsel as touching the elect, we say is grounded upon his free mercy without any respect to the worthiness of man, but whom he appointed to damnation, to them, by his just indeed, and irreprehensible, but also incomprehensible judgment, the entry of life is blocked up." Ibid. b. 3, ch. 22, sec. 7, & ch. 23, sec. 8.

"6. I say with Augustine, that they are created of the Lord, whom he without doubting knew that they should go into destruction; and that it was so done because he so willed; but why he willed, it is not our part to ask a reason of it, who cannot comprehend it; neither is it meet that the will of God should come down into controversy among us." Ibid. b. 3, ch. 23, sec. 5.

"7. The decrees were not formed in consequence of any foresight of sin or holiness, in the reprobate or elect. Ibid. b. 3, ch. 22, sec. 11, & b. 2, ch. 24, sec. 11, 12, 13, 14.

"8. The words of creation and providence are the execution of the decrees." Ibid. b. 1, ch. 5.

These extracts show, Dr. what Calvin believed, and what were the sentiments of the Reformers. You have a perfect right to discard the opinions of Calvin;

but after you have done this, you cannot with propriety call yourself a Calvinist. You say, "that the decrees of God are not arbitrary"—you deny "that God made a part of mankind on purpose to damn them." Calvin represented damnation as the end of creation, and said that "it was so done because God so willed."—"God hath appointed," said he, "whom he will condemn to destruction."—"Whom he appointeth to damnation, to them the entry of life is blocked up." Do not any longer call yourself a Calvinist, Dr. Persuade Dr. Beecher, I pray you, to renounce the name, as he has renounced the doctrine of Calvin. "Orthodox" you may call yourselves, for that term, signifies any sentiment that is uppermost for the time being; but Calvinists you are not; you are all heretics in the sight of Calvin.

You deny, in the name of the whole Calvinistic body, the doctrine of infant damnation. You have a right so to do. If they have given it up, I rejoice. But that this doctrine was once believed, and regarded as an essential part of the Calvinistic creed, no prudent man will deny. Calvin maintained that "infants bring their damnation with them from their mother's womb;" that God "precipitates into eternal death harmless infants, torn from their mother's breasts;" that the entrance of hell is the birth place of some; that "the fall of Adam has involved many nations, with their infant children, in eternal death." In our own country, Wigglesworth defended the same doctrine, in a poem, called the "Day of Doom." He represented the judge at last, addressing infants, in the following language:—

"You sinners are, and such a share As sinners may expect, Such you shall have; for I do save None but my own elect."

And not three years since, the doctrine of infant damnation was maintained in the Boston Recorder. "I believe that Godly parents," says the writer therein, "who devote their children to God and pray for their salvation, have reason to hope, when they are taken from them in infancy, that God will remember his gracious covenant, and give them a place in his kingdom. And I know that there are many ungodly parents, that console themselves with the hope when their children are taken from them, that they are happy in heaven, though they never gave them to God, or offered one prayer for their salvation. But what is the relation, in which such people stand to a holy God, and to his covenant blessing? Surely they ought to fear and tremble, lest God should visit their iniquities upon their children; and exclude both from all the blessings of his kingdom."

There can be no doubt that the doctrine of infant damnation is inculcated in these quotations. Again you deny, that all sins are in themselves, and in their demerit, infinite; and that all lost sinners are to be punished with equal severity in the future state. The authors of the Assembly's Catechism, in answer to the question, what doth every sin deserve? reply, "EVERY SIN DESERVETH God's wrath and curse, both in this life, and that which is to come."

In the closing part of your letter, Dr. you exhort me instead of inquiring "are there few that be saved?" to strive to enter in at the straight gate." I am not conscious that I have made any closer calculations in regard to the number who shall be finally saved, than you yourself have. You set it at three quarters—I say all will be saved. In regard to the recommendation that I "strive to enter in at the straight gate," if it arise from good will to me, I thank you for it; but you will permit me to reply, that my life, for fifteen years past, has been a constant striving after truth. My parents led me in the broad road of orthodoxy, and I did once undoubtedly believe the doctrine of endless misery. They told me that there were very few Universalists, and that these were the very dregs of society. I searched for truth—I strove to find it; and God rewarded me by showing me

***** A narrow path,

With here and there a traveller." We are yet Dr. compared with others, a "little flock;" but we trust it is our "Father's good pleasure to give us the kingdom." Our doctrine is like a "handful of corn upon the top of the mountain;" but "the fruit thereof shall shake like Lebanon." There is no need of any man's striving to be orthodox. The popular current sets that way; and such as make no exertion are carried away by it. Dead fish go with the stream, live ones go against it.—Strife is necessary to resist the current, and get out of it. The religion of Jesus was an unpopular religion. It was necessary to strive to enter in; but not so with the popular systems of that age—the strife in regard to them was to get out.

Your last paragraph respects the tendency of Universalism. You say this doctrine renders men fearless in sin. And do you really think, Dr. that to teach men God loves them will have a bad effect? If so, how will you excuse him who said, "God so loved the world, that he gave his only begotten son?" If it will injure men to teach them God will save them, how shall we excuse him who said, "the son of man is come to seek and to save that which was lost?" Has Uni-

versalism been the cause of all the wickedness in the world? Did it lead the Pharisees to crucify the "Lord of glory?" Did it induce the Pope to burn heretics, set up the inquisition, and revel in blood and luxury? Did it kindle the fires of Smithfield? Did it drive our forefathers from their homes? Did it urge on these very men to persecute others, after they were established here? Did it hang the witches in Salem? Did it whip and banish the Quakers and the Baptists? Does it encourage the spiritual wickedness of the present age? Does it puff up with a sense of their own importance a proud, a self-righteous, an avaricious and overbearing priest hood? Does it encourage the clergy of the present age to "devour widows' long prayers?" to invade the death beds of the rich, and by the sovereign aid of eternal damnation, to secure their property for certain anti-republican and dangerous societies? Does it encourage hypocrisy and oppression? and the most ungodly arrogance and presumption? These, dear Dr. are the crying sins of the age. Do me the justice to think I believe what I say. The mammoth clerical institutions in the United States, and the fraud and cruelty by which they are supported, are our destruction, if we do not away with them. Has Universalism been the cause of all this wickedness? Do its votaries stand at the corner of every street, and cry, like the daughters of the horse-leach, "give, give, give?" No; charge these things to the doctrine of endless misery—for they have been done always by those who believed that doctrine. You wish to know, if I ever knew a bad man reformed by the doctrine of Universal love? I answer yes, in cases too numerous to mention. And did you never know an amiable man who believed this sentiment? I refer you to Drs. Redman and Rush of your own city—to the amiable Dr. Benneville, of Germantown—to Elhanan Winchester, so well known in Philadelphia, and to many more whom I have not time to name. It is enough, however, to say, in closing this topic, that "the grace of God which bringeth salvation to all men hath appeared, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world." This is the tendency of Universal grace.

Doctor, I am glad the subject before me has been agitated. It will make your senses more active. It will make you see the error of the dreadful creed of Calvin, and as having conformed, in some measure, to the liberal spirit of the age. I am happy to bear testimony that you are three quarters a Universalist. This is much nearer than many thought you ever would approach us. I would that you were not only almost, but altogether such as we are," except our infirmities. Throw aside your prejudices—examine the subject with candor—Renounce the "party in politics"—and study the word of God to see what is said directly on the point of the extent of salvation. Perhaps with you, as with Dr. Chauncy, the belief of Universalism may be your happy reward for patient investigation.

Believe me to be your friend and servant,
THOMAS WHITTEMORE.
REV. E. STYLES ELY, D. D.

RELIGIOUS MISCELLANY.

JUDGMENT.
"And as it is appointed unto men once to die, and after death the judgment," &c.—Heb. 9th, 27.

Agreeably to the request of a correspondent, we proceed to offer an explanation of this passage of scripture. It is very remarkable, and what most people will perhaps scarcely believe, that this is the only passage in the whole bible, that speaks of a judgment after death. From the frequent descriptions that we hear given, of a day of general judgment after death and the resurrection, we should expect to find it in all parts of the bible. And yet the 9th chapter of Hebrews is the only place which speaks of a judgment after death. And this, upon examination will be found, it is believed, to be a very different judgment, from what has generally been understood. The passage is as follows. "And as it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without a sin-offering, unto salvation." It is important to observe the connection of this passage, in order to discover its true meaning. It appears that it is used as a figure of Christ's being once offered to bear the sins of many; for Christ was once offered to bear the sins of many, as, or in like manner, as it is appointed unto men once to die. What death then, and the death of what men, does St. Paul speak of as a figure of the death of Christ? and what judgment did these men enter into after this death, as a figure of Christ's appearing unto the second time without a sin-offering unto salvation? so his entering into heaven itself, now to appear in the presence of God for us? By a careful attention to the Apostle's reasoning, it will be seen that he is describing the yearly sacrifices, made by those men who ministered in the priestly office, as figurative of Christ's being once

offered for the sins of the many. The High Priest under the law, had to die; or to signify his death by offering a sacrifice once every year, when he entered into the inner court. After signifying his death for the nation, by offering a sacrifice for himself and for all the people, the law directed, that the priest should go into the inner court with the blood of the sacrifice, and there he must bear the names of the children of Israel in the breast plate of judgment; and bear the judgment of the children of Israel upon his heart, as is described in the 28th of Exodus. But this going into the holy place of Judgment, bearing the names of the children of Israel in the breast plate of judgment upon his heart, could not be, until he had "suffered," signified his death in the sacrifice which he offered. Then the judgment of the holy place was, the redemption of the people. "But Christ is not entered into the holy place made with hands, which are figures of the true; but in heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the High priest entereth into the holy place once a year with blood of others. For then must he often have suffered since the foundation of the world; but now once, in the end of the world, or in the end of the age, hath he appeared, to put away sin by the sacrifice of himself."—"And as it is appointed,"—observe the connection,—and as it is appointed unto men, (that is, the men who ministered in the priestly office,) once to die, (to die thus figuratively, in the sacrifice) and after this, the judgment, (that is, after this they could go into the place of judgment, or holy place, and obtain the assurance of forgiveness for all the people)—So in like manner, Christ, the true sacrifice, was once offered to bear the sins of many, or the many, and unto them that look for him, shall he appear the second time,—in his risen state,—his reign of righteousness—without a sin offering—unto salvation." It is I think, scarcely possible to read this chapter understandingly, without being convinced that such is the scope and meaning of the apostle's reasoning upon the subject. Indeed, view it in any other light, and there is no force or connection in his argument.

According to the illustration given of this passage, the judgment spoken of in it, is to be understood the temporal reign, or the kingdom of Christ. And this is the sense in which the term judgment is frequently used in the scriptures. To judge is, in the language of scripture, to rule, or govern. Thus the Psalmist says, "Say among the heathen, that the Lord reigneth—he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with his righteousness, and the people with his truth. This is the same righteous judgment spoken of in the text, and means the reign of righteousness—He shall judge the people righteously. And the nature and effect of this judgment is such, that instead of its calling on a large portion of God's offspring to lament and wail, and curse, and blaspheme forever, it calls on every thing to rejoice, and all the earth to worship the Lord in the beauty of holiness.

To the same effect, the prophet Isaiah says, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And he shall judge among the nations, and shall rebuke many people;" and then is described the effect of this judging among the nations—"And they shall beat their swords into ploughshares, and their spears into pruning hooks,—and they shall learn war no more." Again, the Lord, by the same prophet, says, "Behold my servant whom I uphold, mine elect, in whom my soul delighteth, (expressly alluding to Christ,) I have put my spirit upon him, he shall bring forth judgment unto truth. He shall not fail, nor be discouraged till he have set judgment in the earth, and the Isles wait for his law." This is a prophetic description of God's judging the world by his elect servant—of his judging the world in righteousness, by that man whom he hath ordained. And the prophet goes on to show the design of this judgment. "The Lord have called thee in righteousness, and will hold thee hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. Thus it appears that the design of Christ's judgment, or reign of righteousness was the salvation of mankind, or their deliverance from sin. But how often have we heard it asserted, that when Christ shall have assumed the character of a judge, and entered into his judgment, (which they carry into a future life) then there shall be no more mercy for sinners forever—the judgment of Christ, it is said, shall seal them down in endless wickedness and woe: So that when every knee shall bow at the name of Jesus, and every tongue confess him Lord, to the glory of God the Father, we are told that it shall only be bowing to his wrath, and

confessing his destroying, and prison-binding power over them;—whereas, the very purpose for which all judgment and authority are committed unto the Son, is, that he may redeem men from the prison of darkness, sin, and death, and destroy even the last enemy. Nor is there a single passage that intimates that the consequence of Christ's judging the world, shall be the future condemnation and punishment of any part of it.

With respect to the time which God hath appointed to judge the world in righteousness by Jesus Christ. The last passage which was cited from Isaiah, is quoted in the New Testament, and applied to events under the gospel dispensation.—See Matt. 12 and 16. And Jesus charged them that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, behold my servant whom I have chosen, I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry—neither shall any man hear his voice in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench, till he send forth judgment unto victory. In his name shall the Gentiles trust. Now as this Scripture which testifies of God's judging the world by his elect servant, is quoted in the New Testament, and applied to events under the Gospel it follows, that this appointed day of judgment by his elect servant, is the gospel dispensation or the time of the Messiah's reign, the time in which he will judge, or govern the world in righteousness. And he must reign till all things are put in subjection under him, that is, to his government. Then shall he deliver up the kingdom to the Father, that God may be all in all.—*Religious Inq.*

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, MAY 29.

WALDOBORO' MEETING-HOUSE.

We received last week, after our paper of the 21st. was put to press, a copy of a printed Circular, containing an account of the transactions relative to the New Meeting-house (so called) in Waldoboro' since the 25th ult. The most material and interesting parts of the Circular are a correspondence between the Universalist and the Orthodox Committees and a statement of the occurrences a week ago last Sunday, when Br. Pitkin preached in Waldoboro'.

The correspondence between the Committees might induce the expectation that some speedy adjustment of the existing difficulties will be mutually made,—how this may be, however, we cannot say, as we know not how sincere the “guard” may be in their professions of “liberality and accommodation”—views which they have not as yet manifested towards the Universalist proprietors. It seems that on the evening of Friday previous to Br. Pitkin's appointment, the orthodox Committee had a meeting and concluded to address a letter to the Universalist Committee, which appears in the Circular.

Profanation of the Lord's day and says divers other things about an infraction of the public peace, disturbance of religious worship, &c. These professions would sound well, did we not know that no public peace has been infringed upon nor any religious worship disturbed except by the orthodox themselves.—The Universalists, surely, cannot come under the censure of any misconduct in these respects. The letter concludes by two propositions, the most direct and tangible of which is, that the orthodox offer to sell the Universalists their right in the house, or purchase theirs, at the rate of seventy five per cent on the cost of the pews. In making this offer, however, they probably did not expect that the Universalists could or would give them \$2134 for an additional (not exclusive) right to the house. The Universalists do not wish to own any more, nor even the whole of the house—they only ask the enjoyment of their proportionate rights in it, and this would accommodate them as much as they need to be accommodated.—They had indeed once offered to sell out their proprietorship for \$930, or leave it to three disinterested persons mutually to be chosen to say what they should take. This offer the orthodox would not accept. But now they offer to purchase at three quarters of the cost. If—after refusing the above liberal offer—they are sincere in this proposition, the consequence of accepting it, would be that the Universalists would have to accept of \$697 for what they gave nearly \$1000. So that it appears to us, the orthodox thought they should run no risk of effecting a sale by proposing to take seventy five per cent. while the offer to give the same, appearing equal, might secure to themselves a good bargain out of the Universalists.

In reply to this letter, the Universalist Committee propose to dispose of their property in the house agreeably to the valuation of three judicious and disinterested men, or accept of that proportional part of time in the use of the house which such men might assign to them. Nothing could be more liberal and fair than this offer; and if the orthodox are sincere, they will accept of it. They had not done so, however, by our last accounts. For the sake of a speedy reconciliation we wish they might agree to this proposal; though we should prefer, on some important accounts, that the Supreme Court should decide on the question of right to the house. Such questions have not yet been legally adjudicated. They are important ones, and the public at large is interested in the decision.

No arrangement having been made, when Sunday came both parties appeared at the house. Mr. Mitchell and his guard had taken early possession of the pulpit, and Br. Pitkin took a seat in a pew, waiting through Mr. M.'s exercises. When these were concluded, he took his stand at the communion table, and though forbidden to open his mouth, he commenced his worship and delivered his discourse. In the afternoon much the same course was pursued, except that after Mr. Mitchell had dismissed his congregation, he rushed down from the pulpit to take possession of the stand under it for the purpose of preventing Mr. P.'s occupying it. In this contest Mr. P. “fought with the beasts at Ephesus” valiantly; for though crowded upon and pushed, he maintained his ground, opened his hymn book and commenced his service by reading a Hymn. Mr. M. professed that he wanted to teach a Bible Class; but finding that the Universalist had declined, he exclaimed that he was disturbed in his scrip- ture, and retired. How a Bible Class could be

called public worship, or how, if it could, he could say that Br. P. had disturbed him, rather than that he had disturbed Br. P. is more than we can understand.—But here the difficulty terminated for the day. Mr. Pitkin went through with his exercises.

We say to our friends in Waldoboro'—“keep cool.” If you have rights, as there can be no reasonable doubt you have, do not relinquish them without a fair equivalent. This is not a country, the genius of whose institutions is, that the rights of one are not as sacred as those of thousands.

Rev. A. St. Clair has an appointment to preach in the New Meeting-house (so called) in Waldoboro' next Sabbath, unless some arrangement should be made previous to that time.

HEAR A BAPTIST.

The Editor of the Baptist Herald, remarking upon an article of ours week before last, takes occasion to express his views of the course pursued by the Universalists in their attempt to enjoy their right in the Waldoboro' Meeting house, as follows. We thank him for the manifestation of that magnanimous feeling and regard to justice which runs through his article. What he says has been intimated in relation to our proposal to Mr. Mitchell, he may be assured is a fact.

The Editor of the Christian Intelligencer having in his last paper some strictures upon the propriety of certain allusions of ours relative to the course pursued by the Universalists in their attempt to take possession of the meeting house at W. the least culpable of the two parties, they using no violence to the persons of the opposite party, as appears by Mr. Drew's statement. In a legal view we know not but they were perfectly justified in the measures they took.

The Editor judges that we have a strange kind of religion if it would lead us to give up our property and legal rights to every man or body of men who should determine to enjoy the exclusive benefit of the one and to resist us in the enjoyment of the other. Our religion does not exactly lead to this. But had we joined in building a meeting house for the worship of God and in dedicating it to him after the usual custom, it would be the last thing that we would quarrel about, with our present views, to know who should preach in it. If disposed, we would meet with those who usually worshipped in it, and if we had any thing to say upon the subject of the meeting we should take the liberty to speak, observing the apostolic rule of order in such cases provided. Were there a number of such proprietors who should wish to worship by themselves, we should consider it duty to meet at a different hour from that established by other proprietors, and if resisted in this latter privilege, we might possibly take down the doors as did the Universalists at W.—Here is the point that made the contention at Waldoboro' so ludicrous. There are several days in each week and certainly twelve hours in each day convenient for worship; and if the hours during the six last days are not so good as the first day of the week, it was surely straining at a gnat to say that 9 o'clock was not as good a time for worship as eleven.—It has been intimated that the Universalist Society at W. proposed, through Mr. Drew's agency, an arrangement of this kind. If so, they stand in a still better light. Such a spirit of fairness which Mr. D. has usually manifested towards his opponents, so far as we have noticed the columns of his paper.

WALSH'S OPINIONS.

In the (Philadelphia) National Gazette of the 18th inst. we notice the following editorial articles, expressive of Mr. Walsh's views of the practice of distributing tracts and of begging money for the purpose of causing a better observance of the Sabbath. The expression of an opinion on these subjects from such a man as Robert Walsh is entitled to more than ordinary attention. His paper is regarded as among the first in its respectability in the United States. The editor seldom comments of the religious manuvering of the age.

Tracts. Is not that zeal excessive and intrusive which occasions Tracts to be thrown into houses, or put into the hands of children at the doors, where the parents or householders wish to retain the privilege of providing themselves, the reading of their families!—Those tracts, in too many instances, contain matter which is offensive to particular judgments, tastes, and religious opinions. It is a maxim of law, that a man's house is his castle;—but the mere security of his person is not all that he should enjoy; his domicile may be violated, still more painfully for him, by thrusting into it what he may deem garbage or poison for the minds of his inmates.

The orthodox, as is well known, have a system of forcing their tracts into the houses of people—perhaps Mr. Walsh has been insulted by some of their officious pedlars. The following caustic remarks from another column, relate to the Sunday Mail business. The last part is sufficiently pungent and unambiguous.

Great praise is given, and justly, no doubt, to Mr. Livingston's reply in the Senate to Mr. Freylinghuysen's speech against Sunday Mails. The resolution proposed by the latter gentleman (Mr. F.) was laid on the table by a crushing majority. We perceive that at the recent meeting in New York of the Society for the observance of the Sabbath the Rev. Mr. Rice, of Virginia, moved the following resolution:—

“Resolved, That we earnestly recommend the formation of auxiliaries throughout the United States; the diffusion of appeals in behalf of the Sabbath; the collection of funds for the employment of agents; the union of Christians of every denomination in this common cause; the active and persevering labor of the friends of the Sabbath, in promoting its observance in every part of the country.”

“The collection of funds for the employment of agents.” Here is the true expedient.—When funds are collected, agents enough will be forthcoming. Dryden thus describes one of the successful saints of his day. “He has the turn of an eye,—a demure smile, and a godly cant, which are worth millions to him.”

PASTORAL SETTLEMENTS.

Br. Thomas J. Greenwood has accepted an invitation from the Universalist Society in Malboro' and Shrewsbury to become their Pastor. His residence is in the former town.

Br. Thomas J. Sawyer has complied with a call to settle over the Universalist Society in Grand street, New York city.

Br. I. D. Williamson has been invited to the pastoral charge of the Universalist Society in Albany, N. Y. He has accepted the invitation.

The two last are new Societies.

MAINE CONVENTION.

Literally “the last Wednesday and Thursday in June 1830” are the 23d and 24th of that month; but as it will not be convenient to our respected brethren in Norway to entertain the Convention on the 24th, (St. John's day,) and as we have no doubt that it was the intention of the Convention last year to adjourn to the latter part of June next (it not being noticed that the last Thursday would occur a week earlier than the last Wednesday,) we shall take the liberty, at the suggestion of almost all our brethren from whom we have heard or with whom we have conversed on the subject, to give NOTICE, that

The MAINE CONVENTION OF UNIVERSALISTS will meet in Norway village on the last Wednesday in June next, (the 31st day of the month,) and will continue in session the next day following, (July 1st.)—For special reasons the Ministers and Delegates composing the Council are requested to be punctual in their attendance.

NEW SOCIETIES.

From the Gloucester, (Cape Ann,) Telegraph we learn, that the Fifth Universalist Society has been formed in that ancient town. All these are large and very respectable.

Even in Andover, Mass. the “seat of the beast,” the light of truth has beamed upon the inhabitants.—Br. KING, of Portsmouth preached a lecture there on the subject of Universalism, to a very large congregation. A friendly to Universalism to carry a short time. A respectable number stopped, of whom forty voted to form a Society. It is said that a Society will forthwith be formed in that town, numbering, beyond doubt, 150 members. Verily this tells well for Andover.

A Universalist Society was formed in Spencer, Mass. on the 12th ult. Br. Massena B. Ballou preaches once a month to this Society.

Another Society of Universalists has been recently organized in Sterling, Mass. So the truth prevails.

A writer in the “Unitarian Advocate” says he knows that Unitarianism is a good religion to die by, “from personal experience.” The Advocate is highly favored beyond its contemporaries in having correspondents from the future world.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

A SERMON.

DELIVERED IN TURNER, ME. MAY 2, 1830.

BY GEORGE BATES.

TEXT.—“Serve the Lord with gladness.”—Psalm c. 2.

Much is said in the holy scriptures on the subject of serving God. It is enjoined on all men to yield obedience to his divine commands and to regard those holy and wise laws which he has enacted and put forth for the government and well being of his offspring. We are taught in the great volume of nature, which is continually open to the scrutinizing inspection of every beholder, that the Being who created and formed all things by his omniscient hand, is Almighty. In the study of this instructive volume, we arrive at the conclusion that the Supreme architect of the Universe possesses undivided existence; and therefore, that He is Eternal. This Being of undivided existence and almighty power must be One. Besides Him, there can be no God. To this sentiment the united voices of all wise and good men are in unison. “Hear O Israel the Lord thy God is one Lord.”

The sovereign right of this uncreated, undivided and eternal Being to rule in the armies of heaven, and among the inhabitants of the earth, no one will dare to call in question. This is acknowledged by every person who feels a consciousness in his bosom that “there is a God.” And that He has a righteous claim upon the affections of all men, is a position that will be granted by every professing christian. This indisputable claim, our Maker possesses by virtue of His own sovereignty; by that creative act by which He has brought us into existence.

But here it should be distinctly understood that by this act of creation, and in accordance with the will of the Supreme God, we were constituted His children. Thus a relationship was established, which laid the broad foundation on which our services to our Creator could be justly demanded. His constant watchfulness over us; His kind care and tender mercies which he has ever manifested unto us; together with the innumerable blessings with which He has graciously crowned our lives, have perpetuated our obligations to serve him “with our bodies and spirits, whithersoever.”

With these views, the pious Psalmist calls upon us in the language of our text, “to serve the Lord with gladness;” to enter upon the services which our God requires, with emotions of delight and heartfelt gratitude. Yea, to “come before his presence with singing;” in the fullness of joy to contemplate his perfections and glory; and to consider it our meat and drink to “do the will of our heavenly Father.”

Very important information is contained in our context, relative to the origin and condition of man. “Know ye that the Lord he is God; it is he that has made us, and not we ourselves; we are his people, and the sheep of his pasture.” Here it is obvious that the Almighty is presented to our view, not only as our Maker, but as the “Lord God.” As “God over all, blessed forevermore.” “The Lord he is God;” that is, he is the object of supreme worship, adoration and praise. A Being worthy of our supreme affections, and deserving our highest gratitude and love. Hence we are exhorted to enter God's gates with thanksgiving and into his courts with praise. This we may consider as having a direct allusion to public worship—of worshipping God in his sanctuary. If individuals are under obligations to worship God, it follows as an undeniable consequence, that a community, or an associated body of brethren are under obligations equally strong and binding. If God is worthy of the homage and adoration of a solitary individual of the human family, then he is worthy of the supreme worship of all mankind; for he is equally “the God of the spirits of all flesh.”

This very obligation to worship and serve God, proves to be a demonstration the relation in which we stand to him. It shows us, what is abundantly proved by the voice of inspiration, that “one is our father, even God; and all we are brethren.” This is one of those glorious truths which constitute the burden and heaven-inspiring theme of “all God's holy prophets since the world began.” It is this blessed truth that melts the heart of the sinner, and leads the soul

to God. It is this that we consider the crowning glory of all the messages of mercy from heaven to a perishing and sinful world. God being the father of all rational intelligences, has a just claim to the homage and affections of his children above all other objects in the universe.

Were it not for this relationship, we could not with propriety be considered as under obligations to love and serve God. Entering into the service of God, implies not only this relation, but likewise, that we have shared in the rich and diffusive blessings of his boundless benevolence. Those blessings lay the broad foundation for our gratitude and thankfulness, and they assert the claims of the Almighty to our undivided affections. This gratitude, as a living flame in the heart of man, constitutes the essence of pure devotion and acceptable worship. It is from this principle alone, that we can rightly obey the injunction of the text; that we can “serve the Lord with gladness.” It is not by presenting costly sacrifices to God; it is not by performing a round of unmeaning rites, and insignificant ceremonies, that we rightly worship the Father. No, it is by yielding to him without reserve, the filial reverence of our hearts—by exercising unfeigned gratitude to him for his unbounded goodness—it is by complying with that most reasonable command which should touch every fibre of our souls—“My son give me thine heart.” When therefore we attempt to worship our Creator in this house of prayer, with a “broken and a trembling confidence, He has assured us He “will not despise.” It is then, that we shall realize by sweet experience, that His love is an overflowing fountain, in which we may most freely bathe, and there “lose all our guilty stains.” We shall then find, that we are united to God, by a living faith in His Son Jesus Christ.

God is the standard of excellence, purity, holiness, and of infinite joy. In order therefore, to be united to him, we must feel the sweet and sanctifying influences of His love, subduing in us the power of sin, and conforming our hearts to the divine image.

In reference to public worship, it may be justly observed, that our happiness is increased, and the sphere of our moral pleasures is enlarged, as our knowledge of the divine character and the purposes of infinite wisdom expands. There were those in the day of the Saviour, as we learn by his remarks to the woman of Samaria, who worshipped “they knew not what,” and in the days of St. Paul, the Athenians reared an altar, and there paid their vows, with this inscription: “To the unknown God.”

It cannot be supposed that the devotees of these imaginary and unknown Gods could worship with the understanding. It cannot be supposed that they could worship in spirit and in truth; or that they could derive any material benefit from their devotions.—We cannot for a moment suppose that their bosoms were inspired with sentiments of filial gratitude and praise. Their devotion must have been blind; and their zeal must have been that which is not according to knowledge. They would not have enjoyed “peace in believing, and joy in the Holy Spirit” and the reason is obvious to the smallest capacity; because the objects of their worship, were “by nature no Gods,” because they had no revelation of the purposes of their duties which could convince them of their wisdom, power and goodness. Hence the superiority of the dispensation under which we live, to that of all the heathen nations. We have the oracles of truth in which is a revelation of the character and designs of the great Jehovah. A knowledge of this character, and of those designs, as already suggested, is indispensable to our exalted happiness, and to enable us to worship them in an acceptable manner.

How can we “serve the Lord with gladness,” unless his character appears unto us in an endearing and lovely light? How can we enter with cheerfulness into His service, without an evidence of his faithfulness and love? without the most undeviating confidence in his unchanging goodness and tender mercy? How can we “come before His presence with singing,” without a full and thrilling conviction of his transcendent glory and perfections, and of his benevolence extending to us through time and eternity? How can we enter His gates with thanksgiving, and his courts with praise, while we entertain any views of His character and designs, incompatible with his glory in the ultimate felicity and exaltation of all His children to a state of purity and eternal holiness?

These are important questions to every worshiper of the true and living God; and when answered, as they must be by every rational mind, they strike at the root of a doctrine, which if true, would cause angels in heaven to weep, and transform the joys of paradise into lamentations and sorrow.

Should the peaceful doctrine of the gospel of Christ be overthrown, and the doctrine of eternal sufferings be established on its ruins; we may then adopt the plaintive strains of the Jews of old. “By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion. We hunged our harps on the willows in the midst thereof. For there they that carried us away captive required of us a song; and that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?”

But blessed be God, we can worship Him under the soul cheering conviction of His infinite, unbounded love!

Here I would remark, that we should take every method in our power to become acquainted with our Maker; and also to know what He requires of us. We are not however, to inquire into the origin of the Almighty; into the component parts of his being. No, we are to indulge in no speculations of this kind. Many persons have been bewildered and lost, in researches of this nature. Indeed no man by searching can find out God to perfection. Like the man who gazed intently at the sun with his naked eye; he was so overpowered with the dazzling splendor of that luminary, that he became totally blind; and he was led to believe and argue that there was no sun in the firmament. So have men, who have endeavored to pry into the physical nature of Jehovah, been lost in the wild mazes of skepticism; and at length, because they could make no progress, they have settled down in the dreary and frosty regions of atheism.

Could the sun be decomposed by a chemical process, and its several parts be laid open to the inspection of the natural eye; could its constituent parts be analyzed, and its formation be accounted for on physical

principles; could its shape and dimensions be ascertained to a mathematical demonstration; still the blessings we should derive from that emblem of the Deity would be no greater than they now are. The brilliant and vivifying rays of pure light which he darts upon the face of nature, would shine no more resplendently, and the genial warmth which is emitted to the earth would be no more cheering and animating. It is enough for us to know, that the Sun is fixed in the centre of his system; and that it irradiates, warms and cheers the whole earth.—So in regard to our Maker, it is enough for us to know, that he fills the whole breathing frame of nature with his august presence; and that he diffuses life and happiness throughout the boundless expanse of his Universe. All nature bears the sacred impress of infinite wisdom, and consummate goodness. And his goodness calls for our united praise and thanksgiving. Come then, and “serve the Lord with gladness.”

GOD IS OUR FATHER! What heavenly intelligence is contained in these words! God IS OUR FATHER!

This sounds with sweetest music in the sinner's ears—“his life, and health, and peace.” Take this endearing appellation from the character of our God, and you sink the dignity of man to a level with the brute creation. You destroy every incentive to reverence, love and filial worship.

Erase this heavenly truth from the volume of inspiration, and you at once strike a death blow at the foundation of the Christian's eternal life beyond the Jordan of death.—Yes, you would drive the human mind to despair by taking away the only Rock on which it can find permanent rest.

Men may be called upon to repent, and to obey the precepts of the gospel; they may be exhorted in the most moving language to turn to the Lord; they may be threatened with the burning and eternal vengeance of an angry God, in case of disobedience; but unless that filial relationship is recognized, unless they can be assured that they have a Father in heaven, they can never be prevailed on to return to his fold. They can never be induced to throw themselves into his merciful arms for protection and salvation. However powerful the arguments; however cogent the reasoning to lead men to repentance, and to the worship of God; it is as the sun at noon day, that, unless this exhibitory and glorious truth is presented to the mind in all its loveliness and beauty, no beneficial effects will be produced.

GOD IS OUR FATHER; though we have wandered far from him. And as a wise, humane, tender and affectionate parent delights to bestow favors on his own offspring; so our Lord delighteth in granting his rich favors to all his children. And thus he calls upon us to worship Him as our Father; to “serve the Lord with gladness.” “For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.”

That we are “sons of God,” we are assured in the ministrations of life. “The spirit beareth witness with our spirits, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ;” and because we are sons, God has sent forth his spirit into our hearts, whereby we cry Abba Father.” This relation exists, independently of our faith in God. Our knowledge of this truth, that He is not only the giver of every good and perfect gift, but in an exalted sense our heavenly Father brings the peace of God into our hearts; clothes us with the hopes of immortality; arms us with fortitude, inspires us with patience, and at last enables us to resign ourselves into the arms of infinite mercy with emotions of the purest joy and in the triumph of christian faith.

In all our contemplations of the Deity, whether in His Temple or in our families; whether in our public walks or in the field; whether in our intercourse with the world or in our closet; we should always reflect upon this trait in his character; that He is our Father, and the Father of all men. I would that I could imprint this heaven-inspiring sentiment upon the tablet of each of your hearts. Depend upon it, my friends, no man can “serve the Lord with gladness,” while his heart does not acknowledge this truth. I view this sentiment of such vast importance, that if I could speak with the eloquence of an angel, and with a voice like that of seven thunders, I would proclaim it in the ears of the whole world.

The pleasures of social worship are known only to those who meet together and mingle souls at the altar of devotion. Those who worship the Father in spirit and in truth, enjoy a foretaste of that pure worship, where “mortality is swallowed up of life;” they enjoy an antepast of the entertainments of eternity. They “serve the Lord with gladness;” and their spirits are refreshed by the dew-drops of divine grace, while they “rejoice with joy unspeakable and full of glory,” that they are “clothed upon with their house from heaven.”

How pleasant and delightful to behold a family of children, all actuated by sentiments of love and reverence to their parents! When the fond father has been labouring and toiling in his field for the sustenance and support, the comfort and felicity of his family; the pledges of his affection and love; when worn down by the fatigues and toils of the day, he returns to his humble dwelling; his partner greets his return with a smile of affection in her countenance; his little children come around him and cling to his garments with delightful expressions of joy beaming in their eyes; while with their infant tongues they lip fourth their ardent gratitude in strains which the father perfectly understands. He is then made welcome to the domestic pleasures, and social joys of the family circle, and to the table spread with the richest viands; and amidst these pleasant scenes, he forgets the labours of the day.—He then raises his heart in grateful sentiment to God, for his goodness and for his tender mercies with which he is surrounded. This is indeed, as it were a heaven begun on earth.

But how sordid must be that heart that feels no sensations of devotion, no sentiments of gratitude to his Maker for all his benefits. Such a person has no relish for the sublime pleasures of devotion, and is not prepared to obey the injunction of our text—“Serve the Lord with gladness.”

Behold the man of business, secluding himself on the Sabbath in his counting-room or in his shop; not one thought ascends to his God; he appears not to consider that he walks upon the footstool of the Almighty. To the

ine realities of a devotional spirit he is a stranger; of the pure joys of christianity he has never tasted; and while looking up in his Sabbath prison his soul is chained in darkness. I venerate not the character of that man, because he venerates not the character of my heavenly Father.

It gives me pleasure, my brethren, to see such an interest exerted in this place in the cause of true and vital religion as I am permitted to witness; to see so much attention paid to the preaching of the word of life—the gospel of your salvation. But much more might be done.—If you, my friends, who are constant in your attendance on public worship, would use your influence with your neighbours, and affectionately request them to come with their families to the house of the Lord; we shall shortly see this house filled with devout and happy worshippers.—Take your neighbour by the hand and say to him, "come let us go into the house of the Lord;" let us go there in company, that we may take sweet counsel together; let us together "serve the Lord with gladness."

Assist the aged and infirm to come, that they may join with us in the delightful duties of the sanctuary; that they may feast on the promises of that God who has said "with long life will I satisfy him, and show him my salvation." Encourage your children, the lambs of your Master's flock to visit the temple of praise on every returning Sabbath; that they may there learn to "remember their Creator in the days of their youth;" that they may be rightly instructed in the path of duty, and in the great and important concerns of our holy religion. That they may become rooted and grounded in the truth as it is in Jesus; and that their minds may be fortified against the insidious attacks which may be made upon them by the advocates of a false and cruel religion.

Our children will shortly assume our places in society; for we shall soon be numbered with the pale nations of the dead. O then let us assiduously perform our duty to them, that they rise up and call us blessed.

Finally, brethren, let us "serve the Lord with gladness;" for his service is the only true liberty we can enjoy in this vale of tears. Let us remember that we are called upon to serve a Being of perfect and unbounded love; of infinite wisdom and almighty power; and a God, who has commanded us to perform no duties which are inconsistent with our individual and social happiness both here and hereafter. Let us love God with the whole heart, and our neighbour as ourselves. Thus may we "adorn the doctrine of God our Saviour by well ordered lives and good conversation;" exhibiting by the purity of our lives the fruits of that religion that breathes peace on earth and good will to man.

Let us serve God on earth, ever looking forward with the cheering hope that we shall reign with Him in a heaven of unclouded glory and "that fadeeth not away." AMEN.

THE CHRONICLE.

GARDNER, FRIDAY, MAY 28, 1850.

We have seen a suggestion in relation to the disposition of convicts, made in a Boston paper by a gentleman, as it is said, of the first respectability, which appears to us entitled to serious and favorable consideration. It is, that our government enter into negotiations with England for the purpose of making an arrangement with that government for the privilege of transporting the worst offenders to Botany Bay. To send them to our State penitentiaries for a limited time, is, in most cases, but sending them to school from which, having completed an education, they are let loose upon Society and become more pestilential and dangerous than ever. We fear our laws against crime are not sufficiently severe, or they are not enforced with sufficient severity. The sending of these criminals out of the country would answer the double purpose of the worst terror to evil doers, and of relieving society from all danger arising from their access to it.

WATERVILLE ACADEMY. A new Academy has been established in Waterville, which gives promise of great utility. A large and elegant brick edifice has been erected for the accommodation of students, which is now completed and occupied. A Catalogue of the Officers and Students of the Academy, published the present month, exhibits a good beginning. The whole number of students is 61—of whom 35 are classed in the Languages. The officers of instruction are H. W. Paine, Preceptor; and Joseph Hodges, Jr. Assistant. This Academy has our best wishes for its respectability and usefulness.

BOWDOIN COLLEGE. From a Catalogue of the Officers and Students of Bowdoin College for 1850, which has been sent us, we learn that the number of students attending College at present is 212, of whom 69 are medical students.

CONGRESS. Both Houses of Congress have agreed to adjourn on the 31st of the present month—better late than never.

Bills for the relief of sundry revolutionary officers and soldiers, and for the re-organization of the Navy, whereby admiral and vice admirals are created, have passed to be engrossed.

FATAL ACCIDENT.—Mr. Daniel Dickerman of Augusta, was instantly killed in that town on Tuesday last by the blasting of rocks. The charge exploded while he was in the act of communicating fire to the powder. His body was dreadfully mangled—he having been sent forty feet into the air and dropped eight rods from the place where he stood. He has left a wife and one child.

A lad in Wells, (Me.) was poisoned to death on the 13th inst. by eating "wild parsnip"—mistaking it for dog root, for which he was digging. Children are too much in the practice, in the vernal season, of eating roots and herbage. Parents should caution them on the subject.

By an order of the P. M. General, of the 18th inst. published in the last Eastern Argus, we learn that the old arrangement of the Eastern mails is to be restored. We care not so much at what hour the mail shall arrive—so that there may be something like permanency in the arrangement.

Gov. Tomlinson, of Connecticut has been elected by the Legislature of that State, Senator in Congress, to take the place of Mr. Willey, whose term of office has expired.

Fresh lamb was in our markets last week. Salmon, shad and whitefish are more abundant than money.

Murders found!—We learn from Belfast that a young man by the name of Palmer, was arrested on Monday last on the suspicion of having been concerned in the murder of Mr. White, of Salem;—that he confessed the fact, disclosed his accomplices, and is now lodged in jail in that town. The circumstances that led to his detection and the particulars of his disclosures we forbear now to mention.

[From the Belfast Journal of Wednesday.]

The Salem Murder.—As every thing connected with this mysterious, cold-blooded, and unnatural murder, is still interesting to the public, we hasten to narrate facts which throw new light upon the transaction. A young man, who is known to be an associate of the young Crowninshields, was apprehended in Prospect, a town adjoining this, and examined before a magistrate, when from a disclosure of facts, circumstances, and confessions of the prisoner, not a doubt exists that he is in possession of the whole mystery,—knows the persons who committed the murder—the persons who procured it to be done—and the inducements and motives which operated upon the minds of both parties. A letter, written by the prisoner to a gentleman in Salem, requesting the loan of \$50 dollars, threatening a disclosure of a transaction which would "harrow up his soul" in case of refusal, which letter providentially fell into other hands, led to this detection. From the respectability of other persons implicated in the murder we forbear at present to mention their names. A farther examination will probably develop the connecting links of a chain of the most extraordinary circumstances ever disclosed to the public. Suffice it now to say, that it appears from the confessions of the prisoner, that the Crowninshields are the only persons now arrested in Salem who were probably concerned in the murder. Others will be taken into custody, no doubt, as soon as the result of this examination is known there. We shall then give our readers such facts as are proper to be narrated without prejudice to a trial of the accused.

If Maine has come to this—if our soil bears up bands of robbers and murderers, it is time—high time our fellow citizens and the officers of justice were awake and on the alert. Let them be forewarned out and made to answer to the severest laws. We believe that the people should take as lively an interest in apprehending the Litchfield villains, who are now loose, as in securing the murderers of Mr. White.

The "American Temperance Society," which was refused an act of incorporation in the Massachusetts Legislature last winter, giving the orthodox the exclusive government of the Society, has at length concluded to accept the condition which was made a sine qua non with the Legislature. It has been resolved that any person who should pay \$3 dollars shall be a member for life, or \$5 dollars a member for a year, with the right of voting in the Society. It is suggested that the orthodox have so contrived the thing as to hold on to a majority, notwithstanding this open door, and that this is the reason why they are willing to conform to the above condition.

The Unicorn, or one horned Rhinoceros.—One of these animals is now exhibiting in Boston, said to be the first introduced into this country. It was imported from Calcutta by a person belonging to Vermont, who will probably make his fortune by it. He is a large animal, as heared the vessel, but it died on the passage. During the voyage they were both led out upon the deck together. The elephant immediately discovered signs of fear and retreated to its own apartment, which it could not enter without being induced to leave. The Boston Palladium gives the following brief description of the Rhinoceros.

It is fifteen months old, and weighs two thousand pounds. The most minute description can convey no very definite idea of this animal. The descriptions in Goldsmith's Animated Nature and in Buffon are, we find, accurate, in regard to the individual we have seen.

The Rhinoceros, when fully grown, is usually, 12 feet long, and 6 or 7 feet high. Its head is furnished with a horn, growing from the snout, about 3 feet long. The upper lip is pliable and long, and serves to collect and deliver food to the mouth. The ears are large and pointed; the eyes small and piercing; the skin naked of hair, rough, thick, knobby, and lying upon the body in folds; and is so thick and strong as to turn the edge of a scimitar and to resist a musket ball. The legs are short and thick, and the hoofs are divided into three parts, each pointing forward. The Rhinoceros is a native of the deserts of Asia and Africa, and lives to the age of twenty. In bulk and strength, he is second only to the Elephant. Clad in a coat of mail, and armed with a strong, sharp pointed horn, with which he can strike, directly, and with his whole strength, he is the most formidable of all animals. The lion and the tiger dare not attack him, and even the elephant, is often found dead in the forests, pierced with his horn. His disposition is pacific, but he becomes furious from hunger or from abuse. When attacked he disdains flight. He is indolent, delighting, like the hog, to wallow in the mire. He subsists wholly on vegetable food. He has little sociability, and is incapable of improvement.—The accounts of his extraordinary scent, the roughness of his tongue, and the medicinal virtues of his horn are fabulous. His flesh is said to be wholesome and delicious food.

It is stated in an Albany paper that John Thomas, of Buffalo, has invented a safety chamber to prevent disasters in the bursting of steamboat boilers. It is a wall of wood and iron of sufficient strength to resist any fragment that may escape from the boiler and is so formed as to encompass the boilers and allow room for the firemen to attend to their duty. There is a cistern of cold water placed immediately over the boilers, so that in case of an explosion the water is discharged from the cistern and descends upon the steam and water in the chamber, and reduces it below scalding heat, and by means of two pipes which pass from the chambers to the outside of the boat under the wheel guards, the boat is cleared of steam and hot water in about half a minute.

A Branch of the Bank of the U. States has been established at Burlington, Vt. Hon. Hannan Allen, President. Messrs. M. Chittenden, H. Seymour, S. Prentiss, E. Meech, H. Hickok, J. Burdick, O. Buell, S. S. Keyes, J. Hough, J. Peck, H. Lowry, Jared J. Hager, Directors. Thos. Hockley, Cashier.

Productions of the United States.—The North Carolinians are beginning to cultivate the grape. A great portion of the land in that state is very sandy and barren. The richest grapes can be raised on such land. We doubt not that in a few years, the U. S. will produce sufficient for consumption of sugar, molasses, oranges, wine, silk, indigo, olives, as well as flour, wool, cotton, corn and rice, and all the different manufactures of which we have the raw material in abundance.—Coffee we cannot produce unless in Florida, towards the Cape, and there we apprehend the soil is too poor. It may therefore be well enough to repeal the duties on coffee and tea, though we doubt not tea would grow in the southern states.

Ilemp, it seems to us, must hereafter form a good share of the exports of Maine. Hay will make a considerable item, and lumber will last a great while. If we produce grain enough for home consumption, the supply of our fishing and other vessels, and a little to spare occasionally, we shall do pretty well. Beef, pork, wool butter and cheese, will be exported to some extent, but we cannot expect to send breadstuff beyond Cape Cod. *Kennebec Journal.*

ANOTHER STEAMBOAT DISASTER. The following letter from Cincinnati to a house in Philadelphia, under date of May 12, is confirmed by other letters which give substantially the same particulars.

We are this day apprised of another steamboat disaster on Ohio river. 200 miles below Louisville, at Rockport, the steamboat Tigress, took fire on the cabin roof, and finding it could not be got under she was run to shore, when from the fact of her having 300 kegs of gunpowder on board the passengers fled, excepting one or two who attempted to scuttle her, not proving successful in due time, they evacuated to a man and in two minutes she exploded, filling the air with a variety of hardware which landed on the beach—no lives lost—all the baggage, books and papers gone—she was principally loaded for this place, and our offices suffered the boat insured at New Orleans, policy said to have expired, total loss supposed \$60,000 to \$80,000. *K. T. & Co.*

[from the Wayne County Republican.]

NEW BIBLE.—A fellow by the name of Joseph Smith, who resides in the upper part of Susquehanna county, has been, for the last two years, we are told, employed in dictating, as he says, by inspiration, a new Bible. He pretended that he had been entrusted by God with a golden bible which had been always hidden from the world. Smith would put his face into a hat in which he had a white stone, and pretended to read from it, while his conductor transcribed. The book purports to give an account of the "ten tribes," and strange as it may seem, there are some who have full faith in his divine commission. The book, it seems, is now published.

We learn from Rosewen, that a large black Wolf was shot near the centre of that town, on Tuesday last, by Mr. Lemuel Call. A number of neighbors aided in the exploit, by surrounding the hill where he had taken refuge. The wolf had committed depredations, a night or two previous, on some flocks in the vicinity—having "taken" not his own, but the "flesh" of others "in his teeth," to an unpardonable extent. For his temerity he had to pay the forfeit. The wolf was turned out in this case was so effective and effectual, that but little hope can hereafter remain for the perpetuity of "wolves amongst us."—[N. H. States.]

DESTRUCTIVE FIRE IN MAGNOLIA.—On Sunday evening, May 2d, the roof of W. L. Haskins and Co.'s store, at Magnolia, Florida, was discovered to be on fire. Very soon that store, the one adjoining, occupied by Bengel & Argyl, and the Mansion House Hotel, were in ruins. Such was the rapidity of the flames that hardly any thing was saved, except account books and papers.—The buildings were new, and of more value than any others in the place. They all belonged to Messrs. Haskins & Co. who are insured in New York, to the amount of \$15,000. The loss is estimated at \$30,000.

A simpleton from the country, in walking Broadway, New York, heard a young man "lament that poverty and hunger would compel him to sell his elegant gold watch for little or nothing." The green horn immediately turned round and demanded the price, and actually paid \$20 for it. It turned out, like Falstaff's ring to be copper, and worth \$2; the rogue has not been heard of since, although the Police officers are in pursuit.

Old U. S. Bank.—The Trustees of the old Bank of the United States, have recently declared a dividend of two dollars a share on the capital stock of that Bank.—This added to the former dividends, makes one hundred and eight and a half per cent, on each share of the capital stock of the Bank, which has been divided; and we are informed a further dividend may be expected.

Growth of Temperance.—The Kennebec Gazette says,—"Two or three briggs were built at the ship yards in this town, last summer, of between 2 and 300 tons burthen, without the use of spirit. A brig and one or two smaller vessels were likewise built at Wells on the same system of abstinence."

SENATOR OF CONNECTICUT.—His Excellency Giddon Tomlinson, Governor of Connecticut, has been chosen a senator in the Congress of the United States, for the term of six years from and after the third day of March next, when the term of Calvin Willey, now occupying the seat, will expire.

Professor Duglison of the University of Virginia is preparing a new Dictionary of Medical Science and Literature, which will contain, besides an account of the various branches of medicine, an etymology and orthography of the terms, with their Greek, Latin, French and German synonyms, and a copious bibliography and biography.

The English farmers, on the recommendation of Cobbett, have tried to grow Corn on their land; but the attempt has failed; and the decree gone forth, that Corn will not flourish in the climate of England.

The Rev. J. Gallaudet has resigned his office as principal of the American Institution for the deaf and dumb at Hartford. The New York Commercial Advertiser mentions that Mr. Weld, of Philadelphia, will be solicited to succeed Mr. Gallaudet.

A resolution has passed the House of Representatives of Connecticut, postponing indefinitely all petitions which, in the opinion of the Speaker, were not legibly written.

Look before you Leap.—The Halifax Free Press tells the story annexed:—"A few evenings ago, a young man was returning from Preston, accompanied by a party of young ladies, where they had been spending the afternoon. On coming to a stile, he very politely jumped over, for the purpose of assisting the fair sex, when, to his utter astonishment on landing, he found himself at the bottom of a well thirty-one feet in depth, containing about five feet water. The cries of the damsels soon procured assistance, and the young gentleman was rescued from his perilous situation without the least injury, saving the punishment of standing nearly a quarter of an hour up to his mouth in water."

What a noise printers may make!—There was lately published a paper purporting to be a proclamation of Paez offering a reward for the head of Bolivar. It turns out that this was the work of the printer of a Caracas paper, who recommended that such a proclamation ought to be made.

In Brazil, to present a gloved hand to a lady, in the dance, would be taken as an insult, as implying the existence on her part of some cutaneous disorder you were fearful of catching.

Caterpillars.—A gardener at Glasgow, having observed that a piece of woolen which, blown by the wind, had accidentally lodged upon a gooseberry bush, was soon covered with caterpillars, he took the hint of putting pieces of stuff upon other plants infested with these insects: the caterpillars took refuge upon them during the night, and in this easy way the bushes were soon cleared of them.—*Silliman's Journal of Science.*

All the contents of the thirteenth number of the American Quarterly Review are printed, and the number will be issued at the stated period. The titles of the articles are—1. Astronomy of Laplace; 2. Cornelle; 3. Italian Comedy; 4. Whetton's Travels in England; 5. Geology; 6. John Paul Jones; 7. Taylor's German Poetry; 8. Mexico; 9. Cuba. *National Gaz.*

Liberty and Equality.—The acting Governor of Louisiana, pursuant to a law of the legislature passed March last, has issued a proclamation, dated the 24th ult. commanding all free negroes, mulattoes, or other free persons of color, who have come into that state since the first day of Jan. 1825, to depart therefrom within 60 days after the promulgation of said act.

We noticed yesterday, on a letter post marked Tallahassee—Free, Achille Murat, P. Master—it being a singular circumstance to see a Foreign Prince residing in this country, and performing the humble duties of post master in a town.

One of the Philadelphia papers states that the sudden gain of \$8,000 by a prize in a lottery, had actually made the un-fortunate young possessor crazy. No sooner had he received the money than his senses forsook him, and being an utter stranger in the city, he roamed through the streets like a madman.

Bonnets made at Buxford, about 25 miles from Boston, of rye straw, were sold to the fashionable milliners of New York as English bonnets, and were sent from thence to their Boston correspondents and sold for 12 and 16 dollars. They can now be had fresh from Buxford for 3 or 4 dollars.

The Natchez, Mississippi, Southern Georgia Convention, to be held in Natchez, Miss. on the 23d ult. advises the ladies to be at the scene of action early, "to prevent the gentlemen from taking the best seats." What, can it be possible that such a notice is necessary?

The New England Conference of the Methodist Episcopal Church commenced a session at New Bedford, 20th inst. Bishop Heading presiding—about 100 ministers were present.

A man concerned in a Chervari (cock serenade at a wedding) was lately shot and killed in Upper Canada.

In the Senate of the U. S. on the 20th inst. the bill providing for the appointment of a Solicitor of the Treasury, was passed—28 to 14. He is to be advised and directed by the Attorney General.

Nova Scotia Silk.—Mr. S. Chipman, of Annapolis, N. S. has cultivated the mulberry tree, raised silk worms, and offered some handsome specimens of sewing silk.

At the late term of the S. J. Court at Paris, Nathaniel S. Littlefield, Esq. of Bridport was admitted as an Attorney in said Court.

NOTICE.

There will be a Universalist meeting in the Bowdoinham Village Meeting-house every third Sunday during the present warm season; the next meeting will be next Sunday.

The editor expects to preach in Clinton Meeting-house on the first Sunday in June (the 6th.)—in Winslow on the second Sunday in the same month (the 13th.)

MARRIED.

In Boston, Mr. Josiah L. Cole to Miss Sarah Elizabeth Treadwell.

In Providence, Rev. Alexis Caswell, Professor of Natural Philosophy and Mathematics in Brown University, to Miss Esther Lois Thompson, daughter of the late Edw. Thompson, Esq.

In Kennebec, Mr. John B. Fairfield to Miss Betsey F. March.

In Deer Isle, Master Frederick Curman, aged 19, to Mrs. Mary Carlton, aged 49.

In Eastport, James Curtis, Esq. to Miss Mary Kimball.

In Harpswell, Mr. James H. Melcher to Miss Nancy A. Curtis.

At Marietta, Ohio, on the 22d ult. by Silas Cook, Esq. Mr. Charles Samuel Swartout Baron, of Belmont county, Ohio, to Miss Mary Wilhelmine Fustice Caroline Louise Frederick Zeriglar, of Marietta.

DIED.

In Brunswick, Mrs. Woodside, wife of Mr. John Woodside, aged 40.

In Waldboro', Mr. John G. Borsman, aged 77, a native of Germany.

In Harvard, Mass. 20th ult. Benjamin Kimball, Esq. aged 78.

In Bath, Mr. William Wormwood, son of Mr. Josiah Wormwood, aged 18.

In Anson, Mr. Leonard Williams, aged 23.

In Winthrop, Capt. Huslai Thomas, aged 63.

In New Portland, on the 9th inst. Mrs. ABIGAIL HODGKINS, wife of Mr. Elijah H. aged 44. By her death a husband has lost a faithful companion, three children a kind and provident mother, and society a valued member. Mrs. H. was a believer in God's universal grace and salvation. Since her decease, the enemies of her faith have, we understand, circulated a report that in her last hours she renounced her belief; but we are assured by a sister of the deceased, who was with her when she died, that such a report is unfounded in fact. She died rejoicing in the hope of meeting

at last the blood washed possession of him, who gave himself a ransom for all, in the realms of everlasting light and love.

In Winthrop, on the 15th inst. Mr. JOSIAH SNEEL, son of John E. Sneel, aged 21—after a distressing sickness of eight months' continuance, which he bore with patience and resignation. Mr. S. was a young man of good education and an excellent character. In life he was highly esteemed, and to death greatly lamented by an extensive circle of relatives and acquaintances. He died rejoicing in God, with a firm belief that he should meet the blessed Redeemer in peace. The following lines sung at his interment, we publish by request.

'Tis finished—the conflict is past!
The heaven-born spirit is fled;
His wish is accomplished at last,
He peacefully rests with the dead.

The months of affliction are o'er,
His days and his nights of distress;
We see him in anguish no more,
He has gained a happy release.

No sickness, or sorrow, or pain,
Shall ever disquiet him now;
For death was to him lasting gain,
Since Christ was his life when below.

His soul has now taken its flight,
To mansions of glory above,
To mingle with angels of light,
And dwell in the kingdom of love.

The victory now is obtained,
He's gone, his dear Saviour to see,
His wishes he fully has gained,
—With Jesus in glory to be.

The coffin, the shroud and the grave,
To him were no objects of dread;
On Him, who is mighty to save,
His soul was, with confidence, stayed.

Then let us forbear to complain,
That now he has gone from our sight;
We soon shall behold him again,
With new and ecstatic delight.

MARINE JOURNAL.

PORT OF GARDNER.

ARRIVED.

Friday, May 21.—Sloops Henrietta, Perry, Nantucket; Amelia, Perry, Sandwich; St. Mary's, Gibbs, do.; Nancy, Lawrence, do.; Nancy-Hervey, Phinney, do.; Support, Sherman, Dartmouth; Relief, Russell, Salem; Traveller, Caldwell, do.; Fane, Sanford, New Bedford.

Sunday, May 23.—Sch's Lucy, Baker, Dennis; Two Friends, Nickerson, do.; Betsey & P. L. Baker, do.; Achsah-Parker, Handy, Sandwich; Boston, Blanchard, New Bedford; Commerce, Caldwell, Salem; Caspian, Bickford, Newburyport; sloop Elizabeth, Lawrence, Salem.

Monday, May 24.—Sch's Polly & Nancy, Osgood, Newburyport; Friendship, Nickerson, Dennis; sloop Packet, Tappan, Manchester.

Wednesday, May 26.—Sch's Dove, Sturdevant, Gloucester; Superior, Nickerson, New York.

SAILED.

Friday, May 21.—Big Sophronia-Dele, Merv, Dighton; Sch's Oakland, Taylor, Boston; Sally-Ann, Rollins, do.; Elizabeth, Mares, do.; Juno, Orr, New Bedford; William-Barker, Rollins, Boston; sloop Orbit, Phinney, Falmouth; Magnet, Perry, Sandwich; Montgomery, —, New York; Eunice, Perry, Nantucket; Deborah, Burgess, New Bedford; Alexander, Bennett, do.

Tuesday, May 25.—Sch's Mind, Weymouth, Salem; sloop Nancy, Harris, do.

Wednesday, May 26.—Sloops Amelia, Perry, Sandwich; Henrietta, Perry, Nantucket; Nancy-Hervey, Phinney, New Bedford; Packet, Tappan, Manchester.

DISSOLUTION OF COPARTNERSHIP.

THE partnership heretofore existing between the subscribers, by the name of ADAMS & McCausland, is by mutual consent of the parties, this day dissolved; and all persons indebted to said firm, are called upon to make payment to PETER ADAMS, who is authorized to settle the concerns of said firm, within sixty days from the present date, if they wish to avoid cost.

PETER ADAMS,
JOSEPH McCAUSLAND.

Gardner, May 20, 1850.

WILLIAM HUNT,

Tailor.

INFORMS the public that he has received a fresh stock of CLOTHS, of all colours, consisting of Broadcloths, Cassimeres, Vestings, Velvets, Lastings, of various kinds, suitable for summer wear; Silk, Twist, Thread, Buttons, Pudding, Buckram, Cravats, Stocks, Suspenders and Gloves.

Also, on hand an assortment of Coats, Pantalons and Vests, ready made, which will be sold low.

N. B. having taken pains to procure the newest fashion, and having in his employ the first rate workmen, with his attention, he will be enabled to give entire satisfaction.

(The above articles are of a superior quality and will be sold low.

Augusta, May 6, 1850.

VERGIL E. HEWES,

FASHIONABLE TAILOR,

AUGUSTA, MAINE.

FARMS AND OTHER REAL ESTATE

FOR SALE.

THE following first described real estate will be sold at Public Auction on the premises on the 25th day of June next, at ten o'clock, A. M.

1. The Worumontown Farm, so called, situated in Pittston, and fronting on Kennebec river nearly opposite the village of Gardner, and containing about 270 acres. If not disposed of in one body, the land fronting on the river will be sold in lots, from a quarter to five acres in size, and the remainder will be divided into three lots of about seventy acres each, which will contain tilage, pasture, and wood land sufficient for a good farm.

2. At the same time and place a flock of Saxony and Merino SHEEP, and the full-blooded, short horned Durham Bull HERCULES.

3. On the 26th of June a lot of LAND in Gardner situated near the Lyceum, sufficient for two house lots.

4. At the same time a Pew in the Gardner Church.

5. A FARM in Monmouth containing about 260 acres, situated near Simon Dearborn's. It will be divided into lots and each separately sold on the 5th day of July next, on the premises.

6. At the same time and place a lot of LAND in Leeds of about 60 acres, containing the Bonney Pond.

7. At the same time and place a flock of Saxony and Merino SHEEP.

8. On the 6th of July the right of Equity to redeem the FARM in said Monmouth formerly owned by the late James Norris, now occupied by Mr. Radlet, containing about 100 acres.

The terms for the property sold in Pittston and Gardner will be, one third of the price, when the deed is delivered, one third in six months and the remainder in one year. For the land in Monmouth, one quarter of the price to be paid on the delivery of the deed, a quarter in twelve months, a quarter in two years and a quarter in three years; and for the Sheep one half when they are delivered and the remainder in twelve months. A plan of the land in Pittston may be seen and such information as may be required given by calling on EUBUS GAY, Esq. in Gardner; and a plan of the 5th named lot of Land in Monmouth, may be seen, and information as to the 6th and 8th obtained of ESBY'S DEARBORN in Monmouth.

H. A. S. DEARBORN.

Gardner, May 27, 1850.

CHINA ACADEMY.

THE Summer Term of this Academy will commence on Monday the 14th day of June next, under the care of Mr. CALVIN BUREAU, Preceptor.

Board from \$1.00 to \$1.33 per week. Tuition \$2.50 per Quarter.

POETRY.

HYMN.

The turf shall be my fragrant shrine;
My temple, Lord! that arch of thine;
My censer's breath the mountain air,
And silent thoughts my only prayers.

My choir shall be the moonlit waves,
When murmuring homeward to their caves,
Or when the stillness of the sea,
Even more than music, breathes of thee.

I'll seek by day some glade unknown,
All light and silence like thy throne;
And the pale stars shall be at night
The only eyes that watch my rite.

Thy heaven, on which 'tis bliss to look,
Shall be my pure and shining book,
Where I shall read in words of flame
The glories of thy wondrous name.

I'll read thy anger in the rack
That clouds awhile the daybeam's track;
Thy mercy in the azure blue
Of sunny brightness breaking through.

There's nothing bright above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of thy Deity.

There's nothing dark below, above,
But in its gloom I trace thy love,
And meekly wait that moment when
Thy touch shall turn all bright again.

FORGET ME NOT.

The Journal of a private gentleman states that the beautiful little flower, commonly called "Forget Me Not," blooms in luxuriant profusion on the field of Waterloo.

Amid the fallen warrior's tombs,
Where heroes' ashes rot—
A lovely little flower there blooms—
The sweet "Forget Me Not!"
It fair and beautiful appears,
Though sowed 'mid carnage, groans and tears.

There are whose mouldering ashes lie
Where banners proudly sweep,
Where gilded 'scutcheons mock the eye,
And marble statues weep;
Oh! there is grief enough in stone,
But hearts that burst with sorrow—none.

More holy far than these the spot
Where rest the warrior's bones;
Though marble statues mark it not,
Nor monumental stones;
There needs no sculptured pile to tell
Where those who bleed for freedom fell.

Oh! no—beneath her silent pall,
Should dark oblivion hide
The fond remembrances of all
We hold most dear beside;
The flowers upon their graves forbid,
That their remembrance should be hid.

Their flowery epitaph is writ
Where Nature's footsteps tread;
'Twas Freedom's self it did it,
Above the deathless dead,
And you may read upon the spot
'Forget me not—Forget me not."

I ask no more—unstrung and broken
My feeble lyre—I crave
Of tender grief this one sweet token,
That on my lonely grave
These lovely flow'rs may appear,
Planted by those who loved me here.

MISCELLANY.

GERMANY.

It is said an interesting work has lately been published in England, entitled "The state of Protestantism in Germany," described by the Rev. Hugh James Rose, B. D. Christian Advocate in the University of Cambridge." From the advertisement to this work, the *New York Observer* contains the following extract, headed "Return to Orthodoxy in Germany," which has been trumpeted through all the orthodox journals of the day.

"Odious, painful and disgusting as many of the details exhibited in the following work are, there is one point of view in which the consideration of the state of German Protestantism cannot fail to produce unmixed pleasure. I allude to the fact, that, after sixty or seventy years of unbelief among 'so large a portion of the speculating minds of Germany,' the Germans are returning to their former firm trust in Christianity. This fact must give unmixed pleasure, I say, to every Christian; not only on account of the deep interest which he must take in every part and portion of the Church of Christ, but as an incontestible evidence both of the truth of Christianity and of its adaptation to the wants and wishes of man, and as a conclusive testimony that a religion of reason cannot satisfy the one or the other. No man ever undertook to deny the divine origin of Christianity under circumstances so favorable for the experiment, as those of the German Rationalists. The hand of power was not against them; nay, it was sometimes with them; they had possession of the learned bodies; they were masters of the clergy; they had a vast band of journals with them; they had every advantage which facilities in literature could give; they had numbers, and wealth, and clamor on their side; they had, in a word, ample space and verge enough to work their will, if that will could have been worked. And yet, in spite of all that metaphysical and mythological researches could effect, to get rid of the divine authority of the Bible; in spite of all that sophistry, and clamor, and ridicule could effect, to introduce the so called 'religion of reason;' the Bible remains where it was, and the 'religion of reason' has been rejected. For the entire, and healthful, and life-giving body of Scripture, the Rationalists sought to give us a mass of broken and desecrated fragments: from the 'consecrated fount of living love,' they sought to turn us to 'the comfortless and hidden well' of natural religion. But all that was holy, and healthful, and true in human nature, has turned away from them, and has demanded, with a voice which admitted of no truce and no parley, that bread which came down from heaven, and that living water, 'of which whosoever drinketh shall never thirst.' The very weakness of humanity has been too strong for the advocates of natural religion, in all the pride of philosophy, and learning, and station, and strength. Their outcry has been silenced by the still small voice which came from the chamber of disease, the house of mourning, and the bed of death. 'Miserable comforters were they

all" in the day of suffering and sorrow; and the support which they could not give, the sick and the sorrowful sought elsewhere. These facts are worth a thousand arguments. 'There is no wisdom, nor understanding, nor counsel against the Lord. The counsel of the Lord, that shall stand; and the word of the Lord endureth forever.'"

We should like to know what is seen in this extract, which indicates a return of the Germans to Orthodoxy. Is it that "after sixty or seventy years of unbelief," the Rationalists or Sceptics of that country, are again returning to embrace Christianity, in the full conviction of its truth and excellence? What was it which led them to doubt the truth of revelation, and to adopt what the writer calls "natural religion" or the "religion of reason?" Was it not that their researches, and their independent and candid investigation led them to discover the gross absurdities of Calvinistic Orthodoxy, in which they had been educated, and which, claiming the Bible for its foundation and support, represented the Deity in a light abhorrent to reason, and exhibited the character of the Creator, in his purposes and his proceedings towards his intelligent creatures, as arbitrary and partial, vindictive and cruel.

From this kind of Orthodoxy the enlightened Germans, one and all, have indeed departed. And if in breaking from the oppressive bondage of that gloomy system, many of them have verged to the very confines of infidelity, and have chosen rather, the religion of reason and nature, this aberration may be fairly charged to the absurdities of their former theological system.

But have they returned, or are they returning to their former Orthodoxy system? Very far from it. Mr. Dwight, who from two years residence in Germany, and travelling extensively, had full opportunity of becoming acquainted with their religious views and sentiments, tells us that he found not an individual, even among those who embraced the scriptures, who believed in the Calvinistic doctrines, of election and reprobation, &c. and but one who believed in the doctrine of endless misery; they thought the scriptures fairly interpreted, did not teach it. Does this look like a "return to Orthodoxy?" No; of this there is no hope, and no danger; when once it falls, overpowered by the light of truth, and the genius of the gospel, it is irretrievably lost, "it falls like Lucifer, to rise no more."

In this country also, Orthodoxy is but the shadow of itself; its strong holds are already abandoned, and its very foundation is shaken to the centre. The doctrine of partial redemption, and that of the foreordination of angels and men to dishonor and wrath, by the decree of God, and for the manifestation of his glory, have become obsolete; and the damnation of infants, either of pious or wicked parents, is utterly disclaimed, by Dr. Beecher, and also by Dr. Ely, (in the last No. of his paper,) and declared to be a libel upon Calvinism! It is acknowledged that the doctrine of future endless punishment is not contained in the Old Testament, and that it is only revealed in the gospel of peace and good tidings, which has brought life and immortality to light! Heathens are allowed to be subjects of mercy and salvation, and it is admitted that the number who shall finally be vessels of wrath, will be comparatively very small.

Thus divested of its prominent features, and most essential attributes, Orthodoxy is scarcely worth defending; it is consuming away like an untimely birth, and is "going the way of all the earth."

That the Rationalists in Germany, are beginning to embrace the Scriptures, after they have discovered that they are susceptible of an interpretation more conformable to all just views of the character and attributes of God, is not a matter of astonishment; and it is what we are heartily glad to perceive. But that the Rationalists, or those who have uniformly held to the Scriptures, who compose a vast majority of the Germans, have discovered any indication of returning to Orthodoxy, the second mother of abominations, is most unreasonable to suppose, and is not even intimated in the extract above.

Religious Inquirer.

"There can be no doubt that Universalism is to be the prominent heresy of our times. Openly advocated by many, embraced and committed to in secret by not a few, backed up also by learning, wealth, station and influence, it has grown and flourished."

The above is from the last No. of the "Spirit of the Pilgrims," an orthodox publication of Boston, under the special patronage and guidance of Dr. Beecher. Pressing, indeed, must have been the conviction, and overwhelming the evidence, which could have extorted such a confession from such a source. The conductors of that Journal would not have made it for the world, had they not been compelled so to do, by the irresistible torrent of evidence with which they are every day visited, and had they not have supposed that their readers themselves, and the public generally, were too well acquainted with the fact, to render its concealment any longer a matter of policy. It has been in a great measure the study of the orthodox till within a year or two past, to keep the glorious doctrine of Universal Salvation out of sight and hearing; and they have affected to regard it with indifference, as though it did not trouble them. But this policy, they find it necessary to abandon. Facts have become too palpable in relation to public sentiment, to justify any longer the deception. Hence we see frequent evidences in their con-

duct of late, of a disposition gradually to change ground. Professor Stuart and Dr. Beecher first opened their batteries, at the East, and the latter has kept up the contest, till he has almost beat his brains out against the rock of God's truth. It is suspected that the former will not venture to risk his reputation in another encounter. Next, Rev. Joel Hawes, of Hartford, came out with an elaborate and systematic attack, entitled, "Reasons for not embracing the doctrine of Universal Salvation;" and this, together with the aid of the Litchfield decision solemnly put forth by his faithful co-adjutors Hon. David Daggett, and Hon. Stephen T. Hosmer, it was thought, would put an end to Universalism in this State. But Mr. Hawes' book has been so triumphantly refuted that he will never undertake a reply; and the Litchfield decision was received with such a general burst of indignation, that its learned authors will never be able to throw off the burthen of public odium which rests upon them, and which has not yet spoken to them in its most emphatic voice, we humbly trust. Last, though not least perhaps, Dr. Ezra Styles Ely of Philadelphia, has commenced a weekly publication, of which one express object he declared in his prospectus to be, "the refutation of Universalism;" and this pledge he has not failed to attempt to redeem, by heaping upon us, almost weekly, abusive epithets and coarse denunciations. How far he will succeed, by pursuing this course, time alone can determine.

These facts are sufficient to show, that in the eyes of the orthodox, the time is past when it will do for them to trust to the more desirable, and unquestionably the safest, policy of silence. An open and undisguised warfare must now be waged against "the prominent heresy of our times; backed up by learning, wealth, station and influence" (and above all by the Bible!) all other heresies are of little consequence compared with this. So say the orthodox; and we say, we are heartily glad you have found it out, and only hope, that, if you really think we are so deeply and fatally in error, and are exerting so pernicious an influence in society as you represent, you would kindly endeavour to point out our error and lead us in the path of truth.—Thus much your duty to God, your country and yourselves, requires you to do.

Religious Inquirer.

ORTHODOXY IN CAMBRIDGEPORT.

In this place the orthodox are rather disheartened, for they find it quite impossible to get up a revival. The Baptist minister, by his own efforts, has never had the good luck to raise the wind. In one or two instances, when strangers have been employed for a season, an excitement has been produced; and in the spring of 1827, when Dr. Beecher preached a course of lectures here, the Baptists by cunning management, reaped the fruit of his labors. But since that time, ever, things have remained quiet. Public feeling has been like the bosom of the untroubled deep; and like the course of some majestic river, it has moved calmly, and slowly, but irresistibly forward. There has been no wind, no waves, no shipwreck of faith, and the most fragile bark has kept on its even way, without interruption and without danger. There has indeed been a plentiful supply of lectures, and conferences; but each denomination has been disposed to attend its own meetings, and thus the saints have been obliged to bear their damnation themselves, which has rendered it unavailing—for it has no more effect to preach damnation to a saint, than to shoot arrows at a mountain of granite.

This state of things is not very favorable to the orthodox; and as the world's people will not wait on them at their meeting houses, they are determined to wait on the world's people at their dwellings. They have therefore despatched their emissaries all over the place with Tracts in their work-baskets, and under their sleeves, with strict orders, we learn, to visit all heretical families, good, bad, and indifferent. The clergy generally take the lead in all iniquity of this kind; and we judge them therefore to be at the bottom of this affair. They are the agents; but the principal actors are a Miss K—somewhat advanced in years, an invalid tailoress, who, as she resides under the same roof with one of the clergy, probably receives constant instruction. Another is a certain unmanageable wife, who seems to have forgotten the apostle's exhortation, that women should obey their own husbands; and who, to the mortification of her friends, and the annoyance of her neighbors, makes herself very officious, and gads from house to house. Persons of such a disposition are perfect puppets for the clergy, who stand behind the curtain and manage the wires.

For the special advantage of these ladies, and for the benefit of all concerned, we quote the following words of the apostle Paul. In his epistle to Titus, he directs him to urge the aged mothers in the church, to instruct the young women in the following things: "That they teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." See Titus ii. 4, 5. Again, speaking of the same class, under the influence of false teachers, Paul says, "and withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, busy bodies, speaking things they ought not." 1 Tim. v. 13. That all this evil was brought on Society by the false teachers of that age, is evident from the words of the same apostle, when he says, "For of this sort are they who creep into houses,

and lead captive silly women, laden with sins." 2 Tim. iii. 9.

There is no other way than to make these busy bodies know their place and to send them home with the chastisement they deserve. The clergy intend sending them through Cambridgeport, we hear, once a month. We hope to be "at home," when they call on us. It may be that they will abandon the resolution, or execute it partially; but if they persist in it, they will render themselves obnoxious to sharpness and rebuke, which under other circumstances would not be justifiable. If they will break over the bounds of propriety, let the consequences be upon them.

Trumpet.

MAINE MILITARY ROAD.

SEALED PROPOSALS will be received by the subscriber until the fourth day of June next, for constructing the remaining part of the Military road from Matamoras to Mars Hill, being a space of forty-two miles. The first eighteen miles will be grubbed and cleared of timber, rocks, &c. &c. ready to commence turning up by the first day of July next, and will be let out in sections of three miles each. The remaining twenty-four miles is partially grubbed, and will be let in sections of two miles each. The whole to be completed by the first of November next.

For particulars respecting the kind of road, &c. &c. persons are referred to my advertisement in the *Bangor Register and Eastern Republican*, published at Bangor, the *Eastern Argus* published at Portland, or to the subscriber at this place.

CHARLES THOMAS,

Superintendent of the M. M. Road.

Bangor, May 12, 1830.

MORE NEW GOODS.

TARBELL & JEWETT

HAVE this day received an additional supply of Calicoes, Cottons, Tickings, Broadcloths, Cassimeres, French Muslins, Brown Cote Pate, Black Sings, Shawls, Gro. de Naps, Hosiery, Gloves, Kid and Prunella Shoes, Ribbons, &c. &c. (3-Price suited to the times.) May 13.

COPARTNERSHIP.

CHARLES TARBELL and THOMAS G. JEWETT, have formed a Copartnership and have taken the Store (near the Bank) recently occupied by the former, in Gardiner.

April 27, 1830.

NEW BOOKS.

FOR sale by WILLIAM PALMER, Young Emigrants;—Scott's Sermons;—Leonora;—Parley's Tales of Animals;—Indian Rights and our Duties, an Address by Heman Humphrey, D. D.;—Arts of Life. April 29.

ADMINISTRATOR'S SALE.

BY Order of the Hon. HENRY W. FULLER, Judge of Probate for the County of Kennebec, will be sold at public auction at the residence of Widow Emma Barker in Hallowell, on Saturday the 5th day of June next at 2 o'clock P. M. so much of the real estate belonging to the estate of Clark Barker, late of Pittston, deceased, as will raise the sum of one hundred and fifty four dollars and sixty-three cents. Said real estate is the same now occupied by said Emma, and is subject to her right of dower. Terms of sale made known at the time and place aforesaid.

JOHN BARKER, Adm'r.

SHOES.

A PRIME assortment of Ladies Kid and Prunella SHOES; Bronze French Kid too, a new article.—Also, Misses and Children's SHOES, just received and for sale by TARBELL & JEWETT.

April 27, 1830.

LOST.

LOST, somewhere between Brunswick and Portland—supposed near the latter place—on the evening of the 24th or 25th of March, a brown cartridge paper-package, sealed with red sealing wax, and directed to Mr. JOHN DAVIS, Portland. The package contained sundry prizes, in whole and quarter tickets, amounting to \$29 and 32 cts. The finder shall be suitably rewarded upon leaving the package with Mr. John Davis, Lottery Broker, Portland, or the subscriber in Gardiner.

P. SHELTON.

Gardiner, April 9, 1830.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, April 17, 1830.

REFERENCES.

Mr. James Bowman, Messrs. W. R. Babson, & Co. } Gardiner.
E. H. Lombard, Esq. Hallowell.
Hon. James Bridge, } Augusta.
Chas. Williams, Esq. }
Messrs. Vose & Bridge, }

MISS E. H. CLAY,

WILL open a School for young Ladies the 2d of May in the building formerly occupied by Cobb & Willson. The course of instruction will include the various branches of education—Reading, Spelling, Writing, Arithmetic, Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Rhetoric, French language—plain and ornamental Needle-work; and Painting, &c. &c.

April 13th, 1830.

16.

SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools—viz. English grammar, Arithmetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages.

Terms of tuition from \$3 to \$4.50 per quarter.

While he solicits the patronage of the public he humbly and thankfully acknowledges all past favors.

GEO. C. WHITNEY.

Gardiner, April 2, 1830.

JOURNAL OF HEALTH.

PUBLISHED twice a month, \$1.25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'L COLMAN, Portland, Agent for Maine. Jan. 5.

HAYNE'S & WEBSTER'S SPEECHES.

THE celebrated Speeches of Messrs. HAYNE, of South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for sale by P. SHELTON, at the Gardiner Bookstore. March 10.

NOTICE.

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.

Augusta, March, 10, 1830.

COPARTNERSHIP.

GEO. EVANS and EBENEZER F. DEANE, Counsellor and Attorneys at Law, HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.

Oct. 1829.

TO PRINTERS.

FOR SALE at this office a second hand Ramage Printing Press. March 11.

SCHOOL FOR UNIVERSALISTS.

THE great increase of this denomination of Christians within a few years, and the frequent attacks now making to it, both of individuals and societies, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order.

This subject was laid before the last General Convention and met their unanimous approbation. The Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of accommodating the greatest number. The place named by the Convention was Woburn. A large and respectable society of Universalists has grown up in that town within three years and is now increasing. They support preaching constantly, and last season erected a neat and convenient meeting house, so elevated as to have a high basement story, under the whole of it, designed for a school room. The expense of finishing the room will probably be six hundred dollars. It will accommodate when finished two hundred scholars.

The society, on account of their recent great expenses, feel unable, at present to finish the room; and as the public sentiment seems to demand the immediate establishment of an Academy, they have concluded by the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purpose.

The proprietors will cheerfully give a lease of the room for ten years, on condition that it shall be finished and fitted up for a School. Those friendly to the cause propose to raise the money on the following terms:—

1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a Board of Trustees.

2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be to procure Instructors, superintend the School, &c. &c.

3d. If more money should be raised than is expended in finishing the Room, it shall go to establish a permanent fund for the benefit of the Institution. Woburn, March 20, 1830.

PROPOSALS

For publishing by subscription, the Works of THE LATE REV. JOHN BISHOP, Pastor of the first Universalist Church and Society of Portland, Me.

WITH A SKETCH OF HIS LIFE.

IN offering this work to the public, it seems necessary only to observe, that the lamented author ever enjoyed the confidence of the denomination of Christians of which he was a distinguished and efficient member, and that "his praise was in all the churches." He was well known to the community in general, and his talents, erudition, zeal, and piety, in clearly stating, logically and learnedly defending and illustrating the truth, moral excellence and purity of the Christian Religion, by his conversation, his preaching, and his example, are well remembered by all who enjoyed his society or his ministerial labors.

Of the work here proposed, it needs only to be remarked, that it will comprise biblical history, the distinguishing doctrines and precepts of the Gospel, and the practical duties of Christians, together with some expositions of difficult passages.

It is devoutly and truly desired, that wherever this proffered volume may be received and read, the ordinary ministrations of the word of life may also be enjoyed. But should this be the case, it will readily occur to all who are friendly to the diffusion of religious knowledge, and the building up of Zion, that a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptures, and the constant companion and daily source of spiritual strength to the pious and devout family circle.

CONDICTIONS. The proposed work will comprise a volume of about 500 pages, will contain a SKETCH OF THE AUTHOR'S LIFE, written by an intimate friend; about 35 unpublished Sermons; some Expositions of difficult passages of Scripture; a few pieces of Poetry, and some miscellaneous articles, and will be affixed to subscribers, full bound, at \$2.00 per copy. It will be printed on good paper, with small pic type, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publication.

Agents who will become responsible for six copies shall be entitled to the seventh, and in the same proportion for a greater number.

Persons holding subscription papers, will please return them to the Editor of the *Argus*, or to the Editor of the *Chronicle*, Portland, March, 1830.

NOTICE.

THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleansing all kinds of Woollen Clothes, Colouring Silks and Crapes, and removing spots of all kinds. Carpets and Table Cloths dressed, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to.

N. B. Satisfaction given or no pay received. DANIEL H. JOHNSON. Gardiner, March 18, 1830.

WANTED.

FOR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to EBENEZER STEVENS. Montville, March 1, 1830.

YOUNG ECLIPSE.

THIS beautiful and thorough bred HORSE, of a bright bay color, black mane, tail and legs, with a star, and both hind feet partially white below the pastern joints; seven years old in May next, 15.2 hands high, with a great deal of bone and substance; was sired by the celebrated HORSE AMERICA ECLIPSE his dam by "Eaton" (a son of the celebrated English Horse High Flyer) imported by Mr. Winthorpe. His pedigree is to be found in the Stud Book. (Vol. I. Page 355.)

YOUNG ECLIPSE was bred by Jonathan Gardiner Esq. of Eaton Neck Long Island, New York. His first stock will be two years old this spring, and are of great promise, \$200 have been refused for several of his colts at the age of twelve months.

Said Horse will stand the ensuing season at his stable on the farm (recently Thos Rice Esq.) in Winslow, County Kennebeck, where all gentlemen, desirous of aiding in the improvement of the breed of Horses, are invited to call and examine him.

A. H. GREEN.

Gardiner, April 5, 1830.

WARRANT FOR THE ARREST OF JAMES H. BROWN, on or before the 1st of May next, at the residence of the subscriber, by note or receipt, or by call and settle immediately.

ALL Persons indebted to the subscriber, by note or receipt, are requested to call and settle immediately.

GEO. C. WHITNEY.

Gardiner, April 2, 1830.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1829. tf

PRINTING

Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER.

TERMS. Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all annuities collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered. No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.